October 13
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Verily, verily, I say unto you, if they reject my words, and this part of my Gospel and ministry, blessed are ye, for they can do no more unto you than unto me" (DOC. AND COV. 6: 29).

No. 41, Vol. LXXXIII. Thursday, October 13, 1921. Price One Penny.

OBJECTIONS TO THE BOOK OF MORMON ANSWERED.

THE following letter was addressed by Elder William A. Morton to the editor of the *Burnley News*, and appeared in the September 24th issue of that paper:

Dear Sir:

I sincerely thank you for the lengthy and correct report in your paper of the address I delivered at Burnley, on the 14th inst., in which I set forth some of my reasons for believing the Book of Mormon to be the Word of God. In the same issue of the *News* (August 20) there appears an article by Mr. Rought Brooks, in which he attempts to prove that the Book of Mormon is a gross imposture. Your correspondent gives me credit for sincerity in my belief; I return the compliment by giving him equal credit for sincerity in his belief. Saul of Tarsus was just as sincere in his belief that Jesus Christ was a deceiver as the early Christians were that he was the Redeemer.

Mr. Brooks says: "In the first place, Joseph Smith's early career does not inspire one with confidence in his credibility. As I recorded last week, he had been dabbling in the occult as a 'money finder'—using a 'peek-stone' as a modern fortune teller uses a crystal—long before his alleged discovery of the plates of gold on which he declared the Book of Mormon was inscribed in ancient hieroglyphics, which, by the gift and power of God, he translated into English."

I would remind your correspondent that far worse things were said of Christ, by the people in his day, than has been said of Joseph Smith. He who is now ackowledged throughout Christendom as the Son of God, was at that time denounced as a "deceiver," a "blasphemer," "a gluttonous man and a wine-bibber," etc. Christ told his followers that they in like manner would be evil spoken of, and reminded them that they were not

greater than he. "If they have called the master of the house Beelzebub," said he, "how much more shall they call them of his household?" If the question were asked, "Who loved Jesus Christ most?" the answer would be, "Those who knew him best." And the same may be said of Joseph Smith; the greatest admirers of the modern prophet were the men and women who were most intimately acquainted with him, who saw his daily life and conduct. These were the ones who loved him most, who bore the strongest testimony regarding his divinely-appointed mission, a testimony which cost many of them their lives. These Mr. Editor, are the testimonies that appeal to me.

I commend to the consideration of your correspondent what Josiah Quincy, son of the President of Harvard College, and sometime Mayor of Boston, wrote concerning Joseph Smith. He says: "It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith the Mormon Prophet.* And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and parodoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavoury epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them: but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other to-day have to do with this man and what he has left us. A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo" (*Figures of the Past*, p. 376).

Mr. Brooks says the Book of Mormon "represents the compass as being in use some centuries before it was known." Yes, reference is made in the Book of Mormon to a compass, but not to the mariner's compass, but to an instrument prepared by the Lord to guide a remnant of the seed of Joseph to their promised land (America), even as the pillar of cloud by day and the pillar of fire by night guided his ancient covenant people to the land of their inheritance. In *Universal Knowledge* (Chambers), p. 203,

it is recorded that "the directive power of the magnet . . . was known in China, and throughout the east generally, at a very remote period. The Chinese annals indeed assign its discovery to the year 2634 B. C., when, they say, an instrument for indicating the sun was constructed by the Emperor Hon-ang-ti. At first, they would appear to have used it exclusively for guidance in traveling by land." As well might I say that the instrument here referred to was the mariner's compass as for Mr. Brooks to say that the compass referred to in the Book of Mormon was the mariner's compass. Here is a description of the latter: It was "a round ball of curious workmanship; and it was of fine brass. And within the ball were two spindles: and one pointed the way whither we should go into the wilderness, and . . . I, Nephi, beheld the pointers which were within the ball: and they did work according to the faith and diligence and heed which we did give unto them" (I. Nephi 16: 10, 28). I leave your readers to judge between this instrument and the mariner's compass.

Another objection made by Mr. Brooks to the Book of Mormon is because "it speaks of the 'most precious steel' before even the commonest had been invented." I could fill columns of the *News* with the most conclusive evidence that iron and steel were in use among the ancient inhabitants of America. Baldwin says of the Peruvians: "Iron ore was and still is very abundant in Peru. It is impossible to conceive how the Peruvians were able to cut and work stone in such a masterly way, or to construct their great roads and aqueducts without the use of iron tools. Some of the languages of the country, and perhaps all, had names for iron; in official Peruvian it was called 'quillay,' and in the old Chilian tongue 'panilic.' 'It is remarkable,' observes Molina, 'that iron, which has been thought unknown to the ancient Americans, has particular names in some of their tongues.' It is not easy to understand why they had names for this metal, if they never at any time had knowledge of the metal itself" (*Ancient America*, Baldwin, pp. 248-9). "Iron," says DeRoo, "seems to have been unknown in America at the time of the Spanish discovery, but the Mound-builders' graveyards afford proof that they not only knew it, but manufactured it into tools and implements. In the sepulchral mound at Marietta (Ohio) there was found in the year 1819 a little lump of iron ore that had almost the specific gravity of pure iron, and presented the appearance of being partially melted; while in a mound at Circleville oxidized iron was unearthed in the shape of a plate" (*History of America before Columbus*, DeRoo, Vol. I., p. 67). Josiah Priest, writing on the discoveries of iron in the mounds of America, says: "We have examined the blade of a sword found in Philadelphia, now in Peel's Museum, in New York, which was taken out of the ground something more than sixty feet below the surface. The blade is about twenty

inches in length, is sharp on one edge, with a thick back, a little turned up at the point, with a shank drawn out three or four inches long" (*American Antiquities*, p. 141). In the town of Pompey, Onondaga County, New York, in one of the mounds where Mr. Priest describes the finding of glass, he also says: "In the same grave with the bottle was found an iron hatchet, edged with steel. . . . In the same town, on lot No. 17, were found the remains of a blacksmith's forge; at this spot have been ploughed up crucibles, such as mineralogists used in refining metals" (*American Antiquities*, p. 260).

Mr. Brooks says the Book of Mormon "introduces the 'cow and the ox and the ass' as indigenous to America, which they were not." Well, let us see. In the November, 1904, number of the *Century Magazine* there is a very interesting article entitled, "The Evolution of the Horse in America," by Henry Fairfield Osborn, Professor of Zoology in Columbia University, and Curator in the American Museum of Natural History. Speaking of the migration of the horse from America to Europe, he says: "About the early or mid-Pliocene period there apparently occurred the long journey of the true American breed of horses into Asia and Europe and over the newly-made land-bridge of Panama or of the Antilles into South America. That the true Old World horse actually came from America is inferred because of the sudden appearance in the Upper Pliocene of the Siwalik Hills of northern India, in northern Italy, and in England, of five species of the true horse, of which no ancestors have been found in either Europe or Asia. Another strong argument for their American origin is found in the simultaneous appearance in the same countries of the camel, which we positively know to have been an exclusively American-bred animal. It is possible, however, that in unexplored portions of northern Asia the evolution of the true horse may have been progressing. I am sanguine that traces of this great exodus and migration of the horse will be discovered in the rocks of northern Asia, and that this great problem in the history of the horse will be solved in favour of America."

Speaking further of the horse in America, the Professor says: "In 1826 Mitchell aroused widespread interest by the discovery of the first true fossil horse of America, found near the Navesink Highlands of New Jersey. This was seventy-eight years ago: it antedated by a quarter of a century Leidy's discoveries in Nebraska. The wide geographical range, as well as the great variety in size and breed of the American preglacial horses, is indicated by the following facts. One animal (Equus complicatus), about the size of a small western bronco, originally found near Natchez, has been traced all over the Southern States from the isles of the Gulf of Mexico to South Carolina. A larger horse with very elaborate grinding teeth has been found in the North-

eastern and Middle States. On the extreme western coasts of California and in Oregon occurs the large 'Pacific horse,' perhaps closest to the existing species of horse. In Nebraska we quarried a whole season, securing remains of hundreds of horses belonging to another species."

Daniel G. Brinton, one of the most competent writers upon the subject says: "There is no doubt but that the horse existed on the continent contemporaneously with post-glacial men; and some palaeontologists are of opinion that the European and Asian horses were descendants of the American species; but for some mysterious reason the genus became extinct in the New World many generations before its discovery" (*The American Race*, Brinton, p. 51). With reference to the other animals mentioned by your correspondent, namely, "the cow and the ox," I will say that the great herds of buffaloes that once roamed the plains were simply these domestic animals of the ancients gone wild.

Yours very truly,
WILLIAM A. MORTON.

THE OINTMENT OF SPIKENARD.

AND being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

And Jesus said, let her alone; why trouble ye her? She hath wrought a good work on me.

She hath done what she could (Mark 14: 3-6, 8).

It is an old story that men do foolish things when they are in love, and smile at themselves when in after years love has grown cold; but they are the better for having done them, and their criticism is on a lower level than their folly was. We are made thus: and we cannot help it, and we would not help it if we could. Things are signs to us, containing more than their apparent meaning: a flag stands for loyalty; a lock of hair, for lost love; an old letter, for a friend estranged; a chance word calls up a world of forgotten emotions; bread and wine are no longer themselves, but a sacrament, Christ's body and Christ's blood. And under the influence of thoughts and memories which these things suggest, we do not closely measure our words, or ask what our actions, rigidly interpreted, may be taken to mean. For a little while we are above criticism, and content to be so. If it were the

woman that had been a sinner who brake the box of ointment, very precious, on the head of the Master, she did it because she thought no sacrifice too costly to express in the feeblest and most partial fashion her love for one whose pure goodness had shown her the way back to womanhood. Christ, as he sat at the Pharisee's feast, stood to her for self-respect, and the quieting of remorse, and God's smile again lighting up her life, and the hope of unstained years to come. But to the bystanders he was only a wandering prophet from Galilee, whom they wanted to look at for the strange things that he said and did, and they naturally wondered at the fraud practiced on the poor.

Of one thing we may be sure, that we cannot regulate the utilities of the universe. We see into its complexities only a very little way, and understand only a small part of what we see. I believe that they are regulated for us much better than we could do it for ourselves, and that the true sphere of our activity lies in quite another direction. What we have to do is, not so much to play the part of a controlling providence outside of our own life, as to keep sweet within the fountains of pure sympathy, and just to let them flow. If we love goodness, our actions will naturally, and quite infallibly, range themselves on the side of goodness. Then happy is it for us if we possess, in addition, the rare faculty of discerning a true King of men, and acknowledging that for us there can be no better thing than to pour out all the riches of our heart upon him. The days of "the alabaster box of ointment of spikenard very precious," are for the most part gone: what is asked of us now is self-surrender, strong enthusiasm, untiring patience, faithfulness even unto death. We give them, it may be, and the world murmurs at the waste: a foolish extravagance of strength: a needless sacrifice of happiness. But the Master's word is, "He hath done what he could"—and whosoever hears it, needs no more.—CHARLES BEARD.

ARRIVAL OF ELDER JAMES WOTHERSPOON.

ELDER JAMES WOTHERSPOON, who has been appointed to succeed Elder Thomas M. Wheeler as Secretary of the European mission, arrived in Liverpool, last Friday evening, on the s.s. *Minnedosa*, in company with Elders Joseph J. Harrison, Francis R. Kirkham, Lyman S. Williams, Morris Ashton, and John Vith. The three last-named left the following day for Holland, where they will labour as missionaries; Elder Harrison was appointed to labour in the Manchester conference, and Elder Kirkham in the Birmingham conference.

Elder Wotherspoon was born in Paisley, Scotland, June 14th, 1856. When he was eighteen years of age he emigrated with his parents to Utah, and settled in Ogden. In 1889 he was called to

go on a mission to his native land, where he spent two years proclaiming the Gospel. For several years he acted as Counselor to Bishop Barnard White, of Ogden Third ward, and later as Bishop of the same ward. Thirteen years ago, when Weber Stake was divided, Bishop Wotherspoon was chosen President of North Weber Stake, which position he held at the time he was called by the First Presidency of the Church to act as Secretary of the European mission. During his administration North Weber Stake made splendid progress, its membership at the present time being six thousand eight hundred and fifty-six souls. Elder Wotherspoon is the father of seven children, two sons and five daughters. His eldest son, James Bryan, filled an honourable mission in the Southern States, and Victor H., his other son, has been called to labour as a missionary in the same field. Elder Wotherspoon comes well qualified for his work. We invoke the blessings of the Lord upon his labours and upon his family during his absence.

RECEPTIVENESS.

Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide, it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for everyone;
He hath made of the raindrops gold and gems;
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with grace divine,
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door to the heart; let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!

—*British Weekly.*

"We should often be surprised if we only could hear others talking of us—whether in detraction or praise. What we consider our strong point they put down as an amiable weakness; and when we think we are failing they are admiring us for the courage of the struggle."—Diggle.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 13, 1921.

EDITORIAL:

WHAT MEN MUST DO TO BE SAVED.

THE Gospel, "the power of God unto salvation," rests upon the rock of Christ's atonement, an act of grace, a gift from God to man. All profit by it, the wicked as well as the righteous, for through the atonement all are brought forth from the grave. And this is eminently just. Adam's posterity were consigned to death for no deed of their own doing. It is fitting, therefore, that the redemption of the race should be unconditional.

But redemption is not salvation, nor salvation exaltation. After resurrection comes the judgment, when men must answer for the deeds done in the body. All will be redeemed, but all will not escape condemnation: and many of the saved will come short of the glory that constitutes exaltation. Redemption is free, but men must "work out" their salvation, and gain exaltation by continuous upward striving. Depending primarily upon the grace of God, salvation and exaltation are likewise the fruits of man's obedience to the Gospel.

When Adam and Eve had transgressed the Divine command by partaking of the forbidden fruit, it was as if the human race had fallen into a pit, from which they were powerless, by any act of their own, to emerge. They could not climb out, for they knew not how to climb; and even if they had known, they were without the means by which to ascend. Human endeavour, unassisted, could accomplish nothing in the way of deliverance. Man in his mortal condition needed spiritual enlightenment, having forgotten all that he had previously known. He also needed a ladder, that he might climb up out of the pit.

That ladder is the Gospel of Jesus Christ. Before it was placed within the reach of fallen man, he could not climb. Whatever his intelligence or skill, it was unavailing. But now, the ladder having been let down to him, if man will use his God-given powers, and all the means provided for the purpose, he can mount from earth to heaven, round by round. If he refuses to mount, who but himself is to blame for his remaining at the bottom of the pit?

The Gospel is not a substitute for self-help. It was not intended to supersede man's efforts in his own behalf. It is the divinely-appointed means whereby those efforts are made effectual. It does for man what he cannot do for himself. All that we can do,

we are expected to do, but no more. Obedience to the limit of our ability and our opportunities, is all that Deity demands.

What particular acts of obedience are required of man, in order that the One who redeemed may likewise save and exalt him? What must man do for himself, that he may profit by the great things done in his behalf? In other words, how shall the alien seeking citizenship in the Kingdom of Heaven, obtain it? What are the divine laws of naturalization?

These questions, or their equivalent, were put to Peter, the Galilean fisherman, chief of the twelve special witnesses of the Saviour, when, on Pentecost Day, he preached "Christ and him crucified," and the conscience-stricken multitude cried out, "Men and brethren, what shall we do?" A question was there propounded which the most learned philosophers of that age could not answer. Cæsar, sitting upon the throne of the world, would have been mystified had he been asked the question—What shall men do to be saved? Not so the Galilean fisherman. He knew, and he straightway told them:

"Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

These requirements have not changed: they are in force to-day; and they will continue in force so long as the Gospel is preached upon which the salvation of the world depends. Peter did not say that these were all the requirements; but he answered the question put to him, and it was the appropriate and sufficient reply for that occasion.

Faith, Repentance, Baptism, and the Gift of the Holy Ghost—these are the initiatory principles of the Gospel. Taken with others that follow in their order, they constitute the Ladder of Salvation, let down from Eternity at the very beginning of Time, to rescue mortal man from the pit into which he had fallen. These principles were the means whereby our great ancestor, Adam, after his expulsion from Eden, regained the Divine Presence, from which he had been banished; and they are the means whereby his posterity, such as obey the Gospel in its fullness, may follow him into the Celestial Kingdom. The same Ladder that he climbed, until beyond the reach of the fatal consequences of his transgression, the whole human race, inheriting from him the effects of the fall, must also climb, or they will never see the face of God in eternal glory.

O. F. W.

Ah yet, though all the world forsake,
Though fortune clip my wings,
I will not cramp my heart, nor take
Half-views of men and things.

—Tennyson.

PRESIDENT LILLYWHITE TO PRESIDENT WHITNEY.

In a letter dated at Rotterdam, Holland, September 28th, 1921, President John P. Lillywhite, of the Netherlands mission, expresses his appreciation and that of the saints and missionaries there, regarding the recent visit of President Orson F. Whitney and his party. A few excerpts from the letter are here presented:—

"Dear President Whitney:

It is over two weeks since we bade you good-bye, at the station here in Rotterdam, upon your return to England. I cannot tell you how much we all appreciate your visit to this mission. Your presence was a great source of inspiration during our entire trip through Belgium and Holland. The Spirit of the Lord rested mightily upon you in your wonderful discourses on the Gospel principles, and in your powerful testimonies of the Truth. The saints felt the strength of it, and our friends and investigators felt it also. Some of these have already acknowledged that 'Mormonism' has more saving power than any other religion that has been preached since the day when the Master's own voice was heard among the children of men.

"You have won a warm place in the hearts of the Dutch people, and they will be glad to welcome you again into their midst, with even more warmth and enthusiasm than greeted you this time. I am sure that we can double it on your next visit, if you will give us time in advance to let the people know of your coming.

"Your presence had a marked effect upon all with whom you came in contact. In the various branches the saints speak words of appreciation for your splendid Gospel sermons, and your kind spirit and simplicity of manners. Wherever we go we hear words of praise for you, and for Sister Whitney and Elders Wheeler and Taylor. Tell them that we appreciated their presence to the fullest extent.

"Our priesthood meeting, held on the Saturday morning before you left, will long be remembered by the elders as one of the most profitable of their missionary experiences. Your impressive testimony and excellent words of encouragement touched the hearts of all, and good is bound to result. Many have said, 'It is wonderful to have an Apostle in our midst, and to hear his testimony.' Your time and efforts among us were well spent, and you were abundantly blessed of the Lord.

"I hope you have fully recovered from the cold that you contracted in Holland. Be assured that we are trying to realize the heavy responsibility resting upon you as President of the great European mission. And I want you to know that you have an interest in our faith and prayers continually, and that we are ready to listen to you in all your counsels. May the Lord bless and strengthen you, and make you equal to the task ahead."

MINUTES OF THE BIRMINGHAM CONFERENCE.

One of the largest attended Birmingham conferences for many years was held in Handsworth Chapel, Sunday, October 2nd, 1921. President and Sister Orson F. Whitney, of the Liverpool Office, and President Wilford Owen Woodruff, of the Liverpool conference, were in attendance. The morning session was devoted to a demonstration of Sunday-school work. President Edgar W. Jeffery, who presided, turned the meeting over to Superintendent Charles Collins, who conducted the exercises.

Sister Alice Rigby, of Nuneaton branch, recited Bible passages foretelling the coming forth of the Book of Mormon, which were explained by Elder Tyler H. Barton. Sister Edith A. Farlow and Brother William Gettins, of the Kidderminster branch, recited passages on the restoration of the Gospel, which were explained by Branch President Robert L. Dunn; Master Harold Hunter and little Miss Muriel Hunter recited the words spoken by John the Baptist to Joseph Smith and Oliver Cowdery, at the time of the restoration of the Aaronic priesthood, and also the eighth chapter of Moroni, which exhibited remarkable memory power. President George E. Hunter, of Coventry branch, gave a brief talk on the same. Sister Emily Millward and Elder John Owen Hughes explained, and the Sunday-school children of the Handsworth branch recited the parables of the sower and of the wheat and tares.

President Woodruff advised all to seek the best things in life and to scatter sunshine.

President Whitney urged parents to teach by example, stating that many people do not see little things in themselves that children notice. He said the understanding of the child is remarkable. We should remember the good things we hear, and strive to practice them in our daily lives.

The singing was beautiful, and was under the direction of Chorister Charles C. Edwards, with Brother Walter S. Boyd at the organ. There were one hundred and twenty-four persons present.

At the afternoon session, President Whitney gave an eloquent address on the restoration of the Gospel, including divine authority. He explained what it means to be a Seer, and cited various instances of the exercise of the seeric gift by Joseph Smith.

Elder J. Elden Brown gave a brief address on the fulfillment of prophecy. Elder Marvin L. Nielson spoke on faith and works; Elder George R. Follick, the second coming of Christ.

President Jeffery gave a report of the Birmingham conference, stating that progress is being made. Said where Church members were living up to the commandments of the Lord the work was progressing and the members enjoying happiness and contentment. He also bore a strong testimony.

A chorus of mixed voices sang, "Daughter of Zion." There were one hundred and three present.

At the evening session President Whitney spoke on Joseph Smith as a Prophet of God. He showed how the Prophet's predictions concerning wars, famine, pestilence, etc., had come to pass. Said further trials will follow until people come to Christ, "for," declared the speaker, "these are the last days, a time of house-cleaning, the Saturday night of the world's history, and morning will break on the Millennium, the Sabbath of the world." He urged all to prepare themselves.

Sister Whitney praised the conference and spoke on the greatness of the Relief Society and the work it had accomplished during the war.

Elder Woodruff told how everyone could gain an inheritance in the Kingdom of God by obedience to the Gospel. Elder Earl N. Palfreyman bore his testimony, and Elder Harold H. Jenson told why he was a "Mormon." Said the Church of Jesus Christ of Latter-day Saints, figuratively speaking, gave every one the chance of joining the greatest team in the world, and of gaining the victory, if they play the game fair.

There were one hundred and ninety-six present, including many strangers and investigators. The singing of the chorus, and the solos of Elder John Owen Hughes and Sister Lucy H. Nightingale were highly appreciated.

A conference priesthood meeting was held Saturday evening, at which Presidents Orson F. Whitney and Wilford O. Woodruff spoke.

A feature of the conference was a pageant given by the Handsworth Primary children, demonstrating the growth of "Mormonism." George Makin, as Brigham Young, led his little band of pioneers, with their imitative ox-carts, down the aisles onto an artistically-arranged stage. Jack Joseph, as Parley P. Pratt, was assisted by several little orators in recounting the trials of the pioneers and of the restoration of the Gospel. Tableaus were enacted on a higher stage, illustrating Joseph Smith's Prayer; The Calling of Brigham Young; The Exodus from Nauvoo; Trials at Mount Pisgah; Winter at Winter Quarters; Camp on the Plains; Meetings with Indians; and a grand finale, The Success of "Mormonism," told in song and story. Sister Margaret Davis and her assistants, Nellie Manson, Edith Dyson, and Dorothy Blakemore, and others, deserve great credit; they devoted a great deal of time to preparing the children for their parts.

Branch President John B. Ward acted as electrician. President Whitney and the large audience who witnessed the presentation were greatly impressed, and stated they would never forget the event.

HAROLD H. JENSON, Secretary.

CRITICISM OF THE CHURCHES.

The Rev. Samuel Chadwick, ex-president of the Wesleyan Conference, speaking at the Ecumenical Methodist Conference in London, on September 14th last, said there were never so many people outside the churches as now. There were many outside the church because there was not enough religion in the church to satisfy them, and the wonder to him was that there were not more. The habit of not going to church had increased at an appalling rate. The overwhelming majority of the people in this country never entered a place of worship. The churches had no attraction for them. Multitudes had no interest in the things for which the churches stood. They were not hostile. It simply never occurred to them to think about the churches. Thousands of young people were being brought up without religious instruction or religious example. They were not bad, but they were not religious. They had no sense of need for religion, and they were content to fill their lives with pleasure and gain.

The people have lost confidence in the churches. They believe the churches have lost confidence in themselves. There is no consistency in their witness. Distinguished teachers in the churches contradict each other. Men eminent for scholarship deny in conference the creeds they repeat in worship, and the people do not understand the honesty of a religion that eats the bread of the church and kicks up its heels against it. The note of authority had gone out of preaching, the ring of certainty out of testimony, and the heart of the Shepherd out of the work of the ministry. The sense of awe had gone out of religion.

The churches were ignored because they failed so ignominiously to live their own gospel. They preach brotherhood, and refuse to meet one another at the same table of their Lord. They talk of union and cannot unite. They profess equality and show respect of persons. They claim to have a gospel for all people, and preach in a language that is a strange and foreign tongue. They preach reform and accomplish nothing. They claim a heavenly citizenship and delight in the prizes and pleasures of the world's vanities. The world expects bigger and better things of the church than it finds.

At a meeting of the seventy-ninth Autumnal Assembly of the Congregational Union, held at Bristol, on the 3rd inst., Councilor W. J. Ayles, who said he spoke as a member of the Christian Church, declared that the church had a very black record. It had always stoned the prophets. It did so to-day, and it would do so to-morrow. He doubted whether it had ever stood for a great cause in such a way as to risk its existence and its life. Since Constantine captured it it had always pandered to the ruling power. As a church it had never understood its own gospel. For fifteen hundred years he believed that no organiza-

tion had ever produced such a mass of miscommentators. The church had always stood for the oppressor. It might be hard for a rich man to get into the Kingdom of Heaven, but it was fatally easy for him to get into a position of power in the church.—*Liverpool Post and Mercury.*

FROM THE MISSION FIELD.

Sunday-school Convention.—The Grimsby branch of the Hull conference held a Sunday-school convention, September 25th last. The children showed much progress in the knowledge of the things of God. About one hundred persons were present, including a number of investigators.

Harvest Festival Services.—Harvest Festival Services were held by the Oldham and Hyde branches on September 11th and 18th, respectively. Large collections of mother nature's products were displayed. The services were well attended by saints and friends. Appropriate music was rendered and thanks was offered to the Almighty for the bounteous harvest and other blessings. On the following Monday evening the fruits and vegetables were sold; a goodly sum was realized.

A Salt Lake Visitor.—The saints and investigators of the Norwich branch were happily surprised by the unexpected attendance at their Sunday evening meeting, September 11th, 1921, of Mrs. John Seaich, of Salt Lake City. Sister Seaich has been visiting her relatives in England for the last four months. The evening meeting was given over to her and she held the attention of a well-filled hall of people while she discoursed on genealogical work and its object, also baptism for the dead. Her experiences were very interesting and her testimony strong. Her visit was greatly appreciated.

Baptisms.—A baptismal service was held at Handsworth Chapel, Birmingham, Saturday, October 1, 1921, when two adults and five children were baptized by Elder Harold H. Jenson, and confirmed by President Edgar W. Jeffery, Elders Jenson, Tyler H. Barton, Marvin L. Nielson, Hubert Green, Charles C. Edwards, and Branch President John M. Joseph. Quite a number witnessed the baptism.

A baptismal service was held at Sunderland, October 1st, 1921, when seven persons were baptized by President Osmond C. Crowther and Elder William E. White. The converts were confirmed by Elders James T. Palmer, Charles W. Speierman, Thomas V. Phillips, Robert E. Finch, and John Black. Forty-five saints and friends were present, and all enjoyed the service.

Branch Conferences.—A district conference, comprising the Hammersmith, Holloway, North London, and Stratford branches, was held at Deseret, Sunday, September 11th, 1921. President J. Arno Kirkham presided. A priesthood meeting was held in the morning, at which splendid reports were received from all the branches. A marked increase in attendance at meetings was reported. Great success in open-air work was another feature. In the Sunday-school session, incidents in the experiences of early missionaries of the Church were related by children of the various branches. Suitable missionary songs were also sung. At the evening meeting the Church authorities were unanimously sustained, and short Gospel discourses were delivered by the elders present. There were nine elders in attendance and about thirty investigators.

A very successful conference was held at Hucknall, Nottingham conference, Sunday, September 17th, 1921, President Harold E. Brough presiding. The exercises were conducted by Brother Samuel Pears, president of the branch. Three sessions were held. There was a very good attendance at all the meetings. The members of the Eastwood branch and Sunday-school united with the Hucknall brethren in their conference. The Eastwood scholars rendered several sacred songs, and a dialogue, "The Vision of the Prophet." Their efforts were highly appreciated. One of the Hucknall Sunday-school classes gave a creditable review of their lessons on "The Ancient Apostles." The visiting brethren, Elders Abraham Noble and A. Walter Stevenson, and lady missionaries Annie E. Noble and Julia T. Noble gave timely addresses.

On Sunday, September 18th last, the Ipswich branch held its semi-annual conference, at 43 Cobbold Street. President William H. Wilson presided. The Sunday-school exercises were conducted by Branch President Stanley Marshall. At the afternoon meeting addresses were delivered by Elders Barnes and Conlam, and President Wilson. Elders Crowther and Peterson and President Wilson discoursed on the Gospel at the evening session; Sister Florence Spall sang a solo, "Morn amidst the mountains," and President Marshall and the elders sang, "O, my Father," accompanied by Miss Violet Spall. A priesthood meeting was held, at which matters pertaining to the branch were discussed. President Marshall has presented to the branch an individual sacrament set, a gift which is highly appreciated.

A branch conference was held at Doncaster, on the 18th of September, 1921. Both sessions of the conference were well attended, there being present the traveling elders and sixteen saints from Sheffield. The elders spoke at the meetings and delivered some vital messages both for saints and investigators. As these meetings were the first of the kind held at Doncaster for some time, they were thoroughly appreciated by all present.

A branch conference was held at Darlington, on Sunday, September 25th last. A priesthood meeting convened at 12:30, when reports were given by the local priesthood and also by the traveling elders. Most of the time of the Sunday-school session was occupied by members of the Sunday-school, after which President Osmond C. Crowther and Elder James T. Palmer spoke briefly on the value of Sunday-school work. The speakers at the evening session were President Osmond C. Crowther, Elders James T. Palmer, William E. White, and Charles W. Speierman. The meetings were well attended by saints and friends from the Darlington and Shildon branches.

DIED.

BEULAH.—George Frederick Beulah, at Dublin, August 16th, 1921, aged 47 years. Deceased was baptized in Dublin, October 9th, 1918, by President Benjamin R. Birchall. August 19th, 1921, funeral services were held at the Cemetery Chapel, conducted by President Birchall, and at the graveside an address was given by Brother William H. Horlacher. President Birchall dedicated the grave. A goodly number of non-members of the Church were present, and manifested a deep interest in the service. A memorial service was held in the Latter-day Saints' meeting hall, Dublin, Sunday evening, August 28th, when President Birchall preached on the resurrection, and offered words of comfort to the bereaved. Deceased was a faithful Latter-day Saint, and died with a strong testimony of the Gospel.

BRANSOME.—Funeral services were held over the remains of Elizabeth Armstrong Bransome, of the Hull branch, Monday, September 5th, 1921. Deceased was born in Selby, Yorkshire, April 14th, 1844. She was baptized March 17th, 1900, by Elder William B. Armstrong. At the time of her death, September 1st, Sister Bransome was the oldest member of the Church in the Hull branch. The funeral service was conducted at the home, by President Thomas Wharram and Elders George Osmond Hyde and Melvin T. King.

CONTENTS:

Objections to the Book of Mormon Answered... 641
The Ointment of Spikenard ... 645
Arrival of Elder James Wotherspoon 646
Poetry: Receptiveness 647
Editorial: What Men Must do to be Saved... 648
President Lillywhite to President Whitney... 650
Minutes of Birmingham Conference 651
Criticism of the Churches ... 653
From the Mission Field 654

EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.